

M. E. Church.

1940

# *America's Obligations*



**W**HOEVER, by inheritance, education, training or prosperity, is able in any way to help right wrong, to better conditions and to make democracy a practical experience to every man, woman and child regardless of race, color, creed or condition, has upon his shoulders a responsibility for meeting the obligations which America must meet if the peoples who are mingling to make a race of leaders for the future are to be fired by the vision which has led those who have thus far guided in noble thinking, fine living and even-handed justice to all; such alone can establish the reality of our national and religious ideals.

RALPH WELLES KEELER

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# *America's Obligations*



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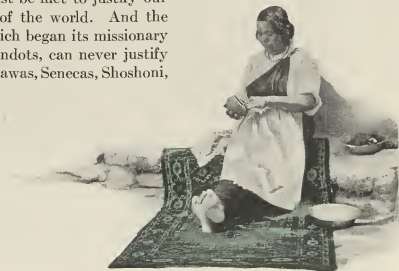
The first Americans, who have furnished so many themes for song and story are an increasing factor in America's efforts to demonstrate democracy as a practical working proposition. Nearly 350,000 American Indians people the reservations set aside for them by the Government of the United States. The people who have usurped their hunting grounds owe them reparation beyond their understanding to ask.



## Where America's Obligations Begin

The Story Teller of the Tribe

THE Story Teller of the Tribe has a sad tale to repeat to the young Indians who listen intent upon his every word. In his recital of the glorious days of the hunts of his forefathers he grows eloquent and all the fire of his heritage glows in his heart. But when he begins to recite the coming of the White Man from across the great waters his voice becomes strange and his eyes fill with resentment. He tells of the unfair bartering which robbed the Red Man of his lands. The battles fought from behind trees cause his voice to betray his enthusiasm. The degradation which came to his people through the introduction of fire water stirs him to fresh indignation, while the dread diseases of the white man which took away their physical vigor cause deprecations of deep disgust. Little wonder that the boys and young men ask why citizenship is denied them, why they are exiled to Government reservations, why a brave no longer has any legal rights and the control of his children. He has met treacherousness and cruelty with cruelty and treacherousness, and he alone has been obliged to pay. Is this the democracy for which their fathers and brothers went overseas to fight? Can America ever right this wrong except by providing adequate schooling for the children, the teaching of American home life to the women, the giving of citizenship to all and such a message of the Cross as includes justice to the American Indian in its application? Our obligation is inherited, but it must be met to justify our idealistic appeal to the nations of the world. And the Methodist Episcopal Church, which began its missionary work with a message to the Wyandots, can never justify its long neglect of the Oneidas, Ottawas, Senecas, Shoshoni, Yumas and the other tribes who have heard of Christianity, but believe it to be a part of the democracy which America has meted out to them. At best it may meet its present share of America's obligation to the American Indian and minister to him as his needs require.





With America's sons of every race and color the Negro went overseas to shed his blood for the cause of democracy, and in the fury of the conflict he was not found wanting; with bravery and loyalty he battled to make the world safe for a democracy, the full opportunities of which have been denied to him and his race. These opportunities a Christian nation must give him or deny its boast.



What kind of Womanhood  
will my Country give to me?

**I**N a half-century journey from slavery the American Negro has increased to 12,000,000 people. All the problems incident to failure to provide education and leadership are today emphasizing the obligation of the Nation which gave the Negro his freedom to prepare him for life, the earning of a livelihood, home-building and citizenship. This obligation, which has been inadequately met, now is a responsibility of the Church of Jesus Christ.

The world has at last awakened to the fact that nothing less than Christian democracy will insure foundations of national life that will survive permanently. Shall the Negro in the South not be given modern schools with well-trained teachers? And will not church buildings equipped for community service, community centers in agricultural sections and model parsonages as demonstrations of home life bring a new interpretation of democracy to those who have heard of it, though it has seemed not to be for them?

A hundred northern cities are asking what to do with the thousands of illiterate Negro men and women who have settled among them in crowded, unsanitary, unspeakable housing conditions. Industry has absorbed the men, but women plantation laborers need training in domestic service before they can serve in their new environment. Shall churches where they may worship God be refused them? Shall ministers able to guide them in a time of readjustment be withheld? It is an hour for providing help.







The introduction of American education into Porto Rico has increased the obligation of the Christian Church to provide spiritual teaching and influence along with arithmetic, geography and physical science. This generation will return the United States, inside of fifteen years, what we give to it today in the form of the elements of Christian character.





Porto Rican womanhood must  
be given new ways for old

THE taking over Porto Rico as a part of the United States in 1899 brought a million Spanish-speaking people into the already heterogeneous American family, with like family claims upon the nation. A new obligation was born with the coming of these people, who are a mixture of Spanish, Indian, Negro and white blood. The Government has begun its task well with the introduction of American methods of public education. Better methods of farming are being taught the poverty-stricken people of the rural sections, who constitute seventy-five per cent. of the population. But America must give to the boys and girls of this island possession a knowledge of the Bible, the opportunity to know Jesus Christ and a fair chance for developing into Christian manhood and womanhood. Wretched church buildings must be replaced with the new community type of power plant for Christian democracy. Men and women must be taught home-making in the American sense. Marriage, long disregarded because of exorbitant charges by the priests for performing the ceremony, must be brought to a higher status. Already the Porto Ricans, who received citizenship March 2, 1917, are gradually moving on to the control of the public schools, courts, police and postal service; it being a government policy that, as American officials resign or are replaced, Porto Ricans shall take the vacant places. A strong native ministry must be trained able to interpret Jesus Christ to the needs of a people arising to self-government, for the determining of the Island's future ideals.



## In Ten Years Tokyo or Washington Will Dictate the Policies of Hawaii



The laugh will be on America if an un-Christian Japanese leadership in Hawaii is permitted to develop

Jesus Christ. Now is the time to determine their attitude ten years hence. The \$100,-000 Buddhist temple in Honolulu and the thirty-five large schools which the Buddhists have established throughout the territory are the watchman's cry from the tower. For here 14,000 American-born Japanese children go each day before and after the regular hours of public school. With two conceptions of God, of home, of government, of the relation of child to parent, and of men to women, what confusion awaits the child as he grows to maturity! Which conception will have the stronger hold upon his thinking and life? Will Christianity prevail in the type of democracy developed? Only 20,941 native Hawaiians are left on the Islands, their place having been taken by Japanese, Chinese, Koreans, Filipinos, Portuguese and Americans. The Filipinos are adaptable to American ways and the Koreans lend themselves readily to our form of Church life. The need of trained Christian Japanese, Filipino and Korean leaders who speak English is apparent. The necessity of their being at their task today is not so easily recognized. If the Hawaii of tomorrow is to be American, not only the schools but the services of the Church should be conducted in English. The Church should not seek less for the Stars and Stripes than the schools demand. Money must be invested in men and equipment to counteract every influence which has a tendency to undermine the standards of life prevalent in the States and to spread the teachings which have made strong our national character from the beginning of our existence as a Nation. The obligation to make genuinely American all peoples living under our flag is one the neglect of which reacts upon the national life at every point.

ALL the problems of the Orient face America in responding to the needs of Hawaii, her outpost in the Pacific Ocean. Here the East and West are struggling for supremacy. The process is one of birth-rate, education, and religion. The Japanese number four to one against any other nationality. The Hawaii-born Asiatic will soon hold the balance of power. In a few years all the important offices of the Islands will be held by an alien people. Will American-born Asiatics make good American citizens? The answer rests with the Church of



One of tomorrow's Oriental social leaders of Hawaii in the making

## A Nation Closing Its Doors to Orientals Owes Its Best to Those Already Here

THE Oriental differs from every other comer to our shores in that the State has said that he is not welcome. To the Chinese and Japanese the Goddess of Liberty dims her torch. American labor unions objected to the presence here of laborers from these people and the gates at the immigrant stations were closed against them. Yet there are 80,000 Chinese and 100,000 Japanese in the United States, caught between the welcome and the withdrawing of America's opportunity. The knowledge of many people conceiving the Chinese is limited to a midnight visit to a Chop Suey restaurant in the Chinatown of a large Eastern city. But most of the Chinese, as well as the Japanese, live on the Pacific Coast, California, Colorado, Washington and Oregon claiming most of the latter. The tendency of both Japanese and Chinese to live in exclusive colonies makes the task of Americanizing them difficult. But this difficulty only intensifies the urgency of the challenge. Their children are growing up rapidly. Tomorrow they will share the advantages of life with the children of every nation making up America's population. Ideals and ambitions developed in the exclusion of homes dominated by the heritage of the Land of the Dragon and Japan will not yield character and life-purpose consistent with our national aims. The basic antagonism of the Oriental to our ideals is religious. He must therefore be given Americanism by means of the Christian approach. Thus only can he understand and appreciate the direction in which America has set her course. This brings the obligation to the Oriental in the United States to the very threshold of the Church of Jesus Christ. Shall the door be opened and a welcome spoken? Shall not, rather, messengers be sent to every place where Japanese and Chinese are found to acquaint them in their own language with the hopes that are built on faith in Jesus Christ? To journey far overseas to preach Christianity to the needy in China and Japan is mockery unless at the same time the message and demonstration of the Great Teacher is given to their sons and daughters who are among us.



Buddhist missionaries to the United States have established temples in the strong centers of the Pacific Coast



Oriental children, who love the Stars and Stripes, are taught by Christian Home Missionaries in America



Dreams of the homeland and the strange, new ways of the grandchildren cheer and frighten between sales

Our future leaders are these whose ideals we dwarf and ambitions we thwart by the epithet "foreigners"



**I**MMIGRANTS, those people who have origins in countries outside our own, have the roots of their diverse culture in lands a thousand miles away. They bring their prejudices from life experience two hundred years old. Thirteen million of them have come thro the Atlantic Gateway, the Golden Gate and from over the Border. Amid poverty, in a strange land and homeless, they show remarkable resources. They seek dwelling-places with their kin, demanding from them help, protection and advice in getting a foothold in the new land. They show unusual endurance and tenacity in putting up with uncomfortable lodgings, with unsanitary, crowded tenements, in holding out with insufficient food and against a rigid climate. The ingenuity of solving the problem of having a "roof over their heads" is seen in the way

the mother manipulates the turning into bed the one set of sleepers as the others turn out and in caring for the boarders while the family works. To "hold on by the eyelids" is almost an experience with young girls alone in the world, yet who still make a place for themselves by buying a suitcase for their clothes and a cot to sleep on, and renting a space for the cot in the home of a friend. The children adapt themselves to the streets and alleys for playgrounds and await the rare treat of an open street hydrant on hot summer days, or a sleep on the municipal beach at night for the joy of life.



Our nation depends on such as these for the sturdy qualities needed in its future development



Barriers of race, language and strange new ways prevent the adult immigrant being one of us



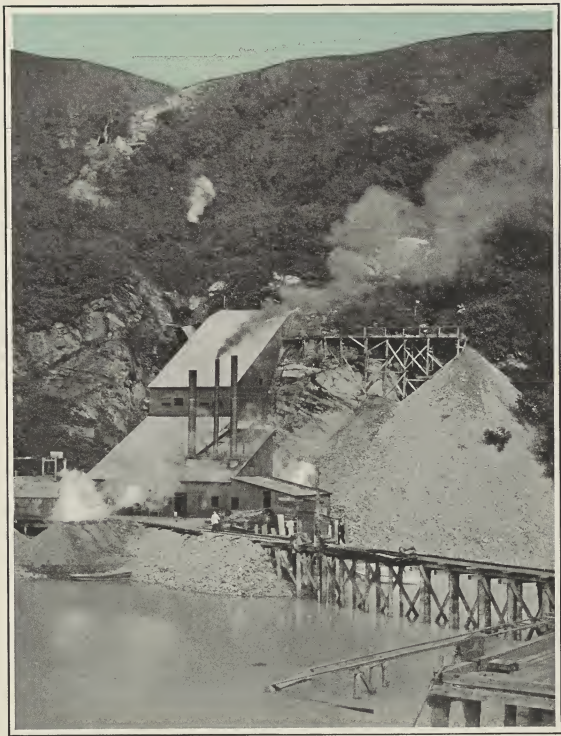
Motherhood in a strange land appeals for such fellowships of Christian women as makes America home

WHEN war was declared there was a question in the minds of many as to whether the immigrant was a liability or an asset, but it was soon seen that pacifism was not a characteristic of the immigrant. When the draft called the men of the family, the girls smoothed back their glossy hair, put on their satin-collared waists and the usual string of white beads about their necks, slipped into khaki overalls and took the vacant places at the mills or in the munition plants. Young, strong, and brave, the immigrant girl made up the greater part of the women's industrial army of America, which backed America's boys at the front. We talk about the immigrant as though he was not a part of us. Yet what a revelation came from reading the casualty lists from the battlefield overseas! One-fourth of the arm-bearing power of our nation was foreign-born. A morning newspaper picked up at random was evidence of the fact that we are all largely Americans by adoption. In the lists of killed and wounded were found officers and privates alike whose names read as follows: Shanoff, Winkler, Marosco, Nazzar-eno, Vaillancourt, Waleczak, Papernick, Koskoska, Adamowycz, Olgivie, Ralicki, Neitzke, Helwig, Liddi, Haig, Svegan, Bekas, Gotschall, Pelarz, Alcorage, and the like. Why not recognize that in meeting the question of Christian democracy for the non-English-speaking people of the United States and those who will come later, we are solving our own problem?

The music of the hand-organ man is the same to childhood regardless of the heritage of birth







Alaskan gold has been the lure to draw the adventurous to the country whose riches in agriculture, timber, fishing, gold, copper and tin now challenge the business enterprise of a nation which bought what it considered to be a "pig in a poke." It should challenge the Church of Jesus Christ to the adequate support of missionaries and churches for those who in search of material wealth may lose their spiritual vision.





The lure of the soul is calling heroic  
Kingdom adventurers to Alaska

THE sky pilot of the dog sled and gasoline launch in far-off Alaska has much the same problem as the home missionary in New York or Chicago who ministers to the passing throngs. For Alaska is a land of transients; the lure of business opportunity is in the air and men move from the mining camp to boom town. But the missionary in Alaska is far from the base of supplies. The people back home have no adequate conception of either his task or his needs, to say nothing of the opportunities which he is obliged to pass up because of limited resources. The 64,356 natives, half-breeds and whites, who populate 586,400 square miles in the country where difficulties of travel and transportation make missionary work a hazardous undertaking must be given all the advantages of education, social life, recreation and religion which it is possible to provide in order that this far outpost of the United States shall not develop a civilization that is entirely different from that which we prize so much in the States. The fisheries, the railroad camps and the mining industries, as well as the little towns, will return a satisfactory type of developing children and youth to the extent that the Church of Jesus Christ recognizes an obligation to minister in the land where the returns in offerings and membership will be for a long time exceedingly small.





Must Methodism's message in Mormon centers be given in unimposing and poorly equipped church buildings?

## America is Obligated to Give Mormons a Better Life-Philosophy

**M**ORMONISM is a problem as well as an obligation. To have four hundred and fifty thousand "Latter Day Saints" in the country who accept only their own interpretation of the theory of life and government is a sad comment on the leadership of both Church and State for permitting the insidious institution of which they are a part to develop undisturbed. While the number of adherents to Mormonism is relatively small the fact that its propaganda keeps sex-consciousness uppermost in the minds of the people makes its influence incalculable. That the converts to Mormonism in the early days in Utah should have been permitted to be deluded by the promise of better wages, free farms and the concealment of its non-Christian aspects, is deplorable. Yet it is these facts which force the whole problem upon the attention of right-minded people and emphasize the obligation as one owed not only to the rest of the Nation's population but also to the Mormons themselves. For the qualities which make them successful in their present enterprises, if diverted into channels consistent with America's aims, would render valuable service to the efforts to make the United States not only American but also Christian. Polygamy has been the outstanding curse of this cult. More people know of Mormonism through hearing of men with several homes, several wives, and several sets of children than through any other item of Mormon faith. It has been the issue around which the battles for democracy and Christianity have raged for years.

A Methodist social hall in a made-over parsonage is too heavily handicapped for community service





The material prosperity of Mormonism makes an appeal in homes like this

## All Un-American Institutions Must Be Abolished

**T**HE Church of Jesus Christ must gird its loins and wrestle long and well that the little Mormon children who live under the Stars and Stripes may have clean hands and pure hearts. The definite system used to throw young people together and bring about early marriage and numerous offspring includes the inflaming of the passions, the perverting of awakening manhood and womanhood, play upon sex relationships, and the corruption of youth. For this reason men place Mormonism with paganism. It is always hard to win against counter-propaganda. The evangelical Church has sent missionaries to the Mormons in Utah and the Mormon Church missionaries to the Christians in Boston and Brooklyn. But why cannot a great Nation with denominational bodies numbering in the millions make a showing against a handful? No genuine effort has been made. Mormon territory in Utah, Idaho, Arizona and Wyoming, where the bulk of this cult live, has been invaded by the Christian Church with methods which were obsolete half a century ago, by the erection of church buildings scarcely worth being called a church, and ministers

whom it has failed to support in such a way as to make an aggressive ministry possible. Because it is frontier territory it has been thought that anything would do. And while progress has been made in modifying some Mormon beliefs, neither the Mormons or the "gentiles" in these States have been attracted to the Church of Jesus Christ. The Mormon young people are like other young people and should be given something better.

A stately edifice of any faith makes an impression on the mind which expects God to be revered



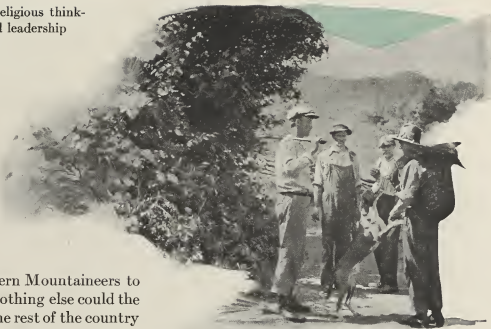


The Southern Mountaineers have  
a heritage which America needs

THE Mountaineers of the Southern Appalachians are Americans who have been passed by in the Nation's advance and progress. Isolated and for the most part illiterate, these descendants of Protestant Scotch-Irish and early English colonists are victims of arrested development. A provincial language similar to the old Anglo-Saxon is spoken. When able to read the mothers always teach their children, but the men keep what they learn to themselves. In this Highland country where eight States meet there is no uniformity to the laws either for school or State, and what is everybody's business becomes nobody's business. But while schools are few and what there are fail to qualify in any real sense, these people hunger for education. And the few miserable churches which they have do not satisfy their untrained, intense religious thinking. Calvinism prevails, with a literal interpretation of "an eye for an eye and a tooth for a tooth," yet these mountain men and women have been exploited by every conceivable strange religious sect. Through all their thinking runs a strain of superstition and a profound belief in salvation by means of Divine Grace. The opportunity for trained and educated teachers and preachers of the Gospel can hardly be equalled anywhere else in America. The monotony of life is broken only by accident. A heavy cloudburst which washed away the ground under a cabin floor revealed the rich coal beneath. To the simple Mountaineer who dug his fuel from beneath his bedroom it was a blessing from Providence. To the interested outsider it was an opportunity to make money. And he made it.



Superstition and untrained religious thinking need vision and educated leadership



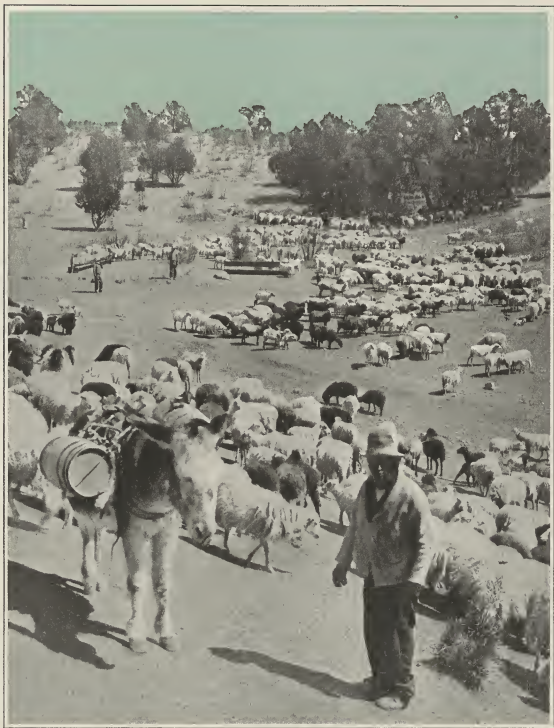
**T**HE calling of the Southern Mountaineers to the draft emphasized as nothing else could the needs of these people whom the rest of the country had forgotten in its mad rush. Elementary education of the crudest sort was lacking. But the needs which many of these men illustrated

in their personal inadequacy are nothing compared to the needs which they left in the wretched cabin homes which hung out service flags when they departed. Better mail service which will bring books and magazines, railroads, modern farm implements, and good roads are merely the

beginning of the page. Socializing of a stimulating type is sadly lacking. The corner store makes the jokes in the funny paper a reality. The men loaf because they are lazy by habit. Poorly cooked food of monotonous similarity is served by the women because they know nothing of domestic science. Cooking, home-making and hygiene must be taught. Lessons and rules for health must be propagated. Tuberculosis, malaria and hookworm are all diseases due to under-nourishment and lack of variety in food. And these diseases predominate. A hill country still untouched, where the poor wear homespun clothes made by the women, and the men hunt, fish, garden a little and run illicit stills, is peopled by proud, clannish Americans who know little of America beyond the next ridge. They must be helped to help themselves.





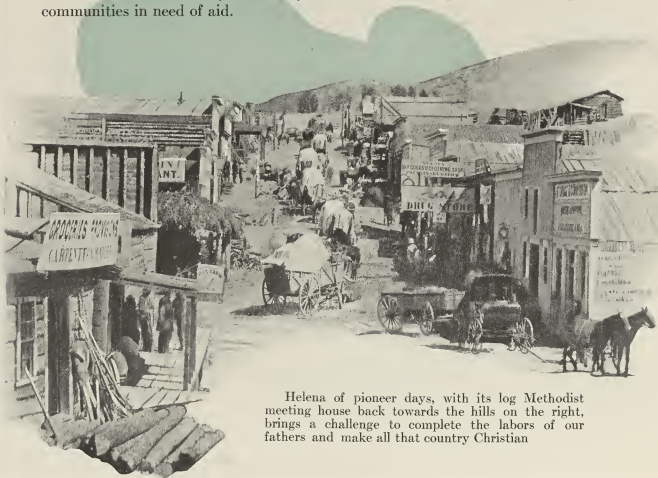


Four hundred thousand acres of land still available for grazing purposes in our Western country make it essential that the sheep herder and the cowboy be a part of our thinking. For the most part single men without community relationships, they must be sought out and ministered to as in the days of the pioneer Methodist Episcopal Circuit Rider.



## The Church Has Still a Frontier

**F**RONTIER LIFE and the sod church are more than memories. The rush to the Pacific Coast left vast stretches of land untouched. Today new settlers are crowding into this unoccupied land. In 1917 more than 43,000 homestead patents were issued in Arizona, California, Colorado, Idaho, Montana, Nevada, New Mexico, Oregon, North Dakota, Utah, Washington and Wyoming, the States designated frontier by the Methodist Episcopal Church. New communities are being built from the ground up with all the problems attendant upon such enterprises. Life here is in the making. Adventurous souls have staked all on a new start. The comforts and restraints of long-established communities are lacking. In the struggle to win materially, spiritual influences become neglected. The folks "back east" and further west must stake them to church buildings and ministers until the day when they in turn are able to pass the same help on to other communities in need of aid.



Helena of pioneer days, with its log Methodist meeting house back towards the hills on the right, brings a challenge to complete the labors of our fathers and make all that country Christian



Irrigation, practiced by individuals along the Rocky Mountain water courses in early days, has now become a State and national project with 15,000,000 acres of formerly unavailable land watered by a process of dams and canals or ditches so that the desert literally blossoms and bears fruit. This opens up vast territories for new homes. Shall they have the Church?



Homesteading today has  
the thrills the fathers knew

**D**RY FARMING, a process whereby the moisture is harrowed in and preserved by a crust of soil on top, is adding greatly to the available land of the country. In these sections communities grow with great rapidity, and have all the earmarks of prosperity from the beginning. This means, however, that the financial resources for the development of the country

must come from outside. Each settler must build a barn instead of inheriting one from his ancestors. Houses to live in, schoolhouses for the children, courthouses, public business buildings, churches, parsonages, roads, fences, bridges, culverts—everything must be provided at once. It is a staggering task, but it must be done. Public buildings may be built out of the proceeds of bond issues and the cost passed on to another generation. Mercantile houses, elevators, and banks may be built on credit. And the local church is at a great disadvantage unless the Church at large can be drawn on for substantial assistance. The Methodist Episcopal Circuit Rider may hold his first religious services in a blacksmith shop in process of construction, where the farmers bring their dinners, making seats of boxes, nail kegs, planks and spring wagon seats, and where the Sacrament of the Lord's Supper is administered on an altar made of an old ladder. He may next move into the dance hall which has been swept out and aired for the occasion, but if the Church of Jesus Christ is to command respect and to be the influence which it should in the community, a church building as good as the fine schools being erected must be provided.



Where the wilderness was  
will be our cities of power



## America's Obligations to the Latin-Americans who Live in Box Cars and Work on Her Railroads

AMERICA'S obligations to her great Southwest go back to the days when in 1848 New Mexico became a part of the United States. It is a statesman's obligation which has been overlooked in the enthusiasm of adding prestige to America's place in the councils of the nations. To acquire any new possession peopled by folks who speak an alien tongue brings with the transaction an obligation to teach the language of the Nation. This has not been done. Those who through the years have become citizens have been obliged to receive their understanding of America's ideals by means of a language lacking a democratic flavor. Their religious views are all tinctured with the Roman Catholicism of centuries ago. These people were well represented in the Civil War and thousands of them have recently fought in the trenches in France. Should America not take the trouble to give them the English language so that they may interpret our ideals as we do? There were Mexicans in Texas also when that State seceded from Mexico? To leave any section of the country in a condition which makes it practically a foreign State is far below the standard of wisdom to be expected in our day. Americanization must be more than speech-making if the 750,000 Latin-Americans who have

been with us these many years are to be a constructive factor in the tasks which are now challenging the American people. More than that, our obligation is intensified by the fact that practically all of these people who get their conceptions and ideals of life from mediaeval sources live in our border States. If we are to prevent the dominant influence from being naturally Mexican, ostensibly undesirable, the Americanization influences in this section of the country must be strengthened beyond anything now planned, and at once.



The ideals of our future home-makers must be shaped today



## Can Be Met Only by Raising Woman's Status and Giving Education and Christian Democracy to All

AND what of the 750,000 more who have slipped across the border during the last two or three years? Refugees from conditions which have become intolerable in their home land, they have sought the country which they hope will give them better working conditions, opportunity for homes, and education for their children. It looks like an uphill process to lead these sheepherders, section hands, copper mine laborers and toilers in the beet and cotton fields into the fullness of the aims of Christian democracy. Apparently all that is left of their picturesque heritage are the superstitions, the vices, the language, the ignorance, the immorality, and the religious beliefs of the Spain of Philip the Second. "New ways for old" is the motif of democracy's song. What a chance to prove the song by training a million and a half of people to sing both the words and music as an expression of something which they know experimentally. A "foreign field" in the United States challenges the Church of Jesus Christ with stinging rebuke.

Dingy halls and tumble-down shacks in disreputable and inconvenient sections of the community have not inspired them with the value of Protestant Christianity. Schools adequately equipped and strongly manned, churches comparable to those which they have known from childhood, preachers who understand the Latin mind, community centers where American life may be demonstrated, Goodwill Industries—there is no form of interpreting the works of Christ that is not needed. And the Methodist Episcopal Church must meet its share of the obligation or admit failure at a crisis.

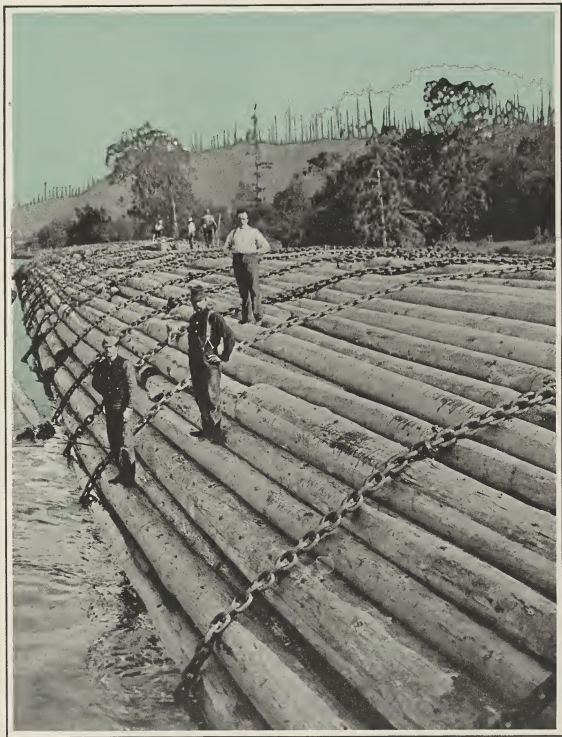


Portuguese maidenhood asks for home life as wholesome as its dreams

What a boy tells his chum depends largely on his home training and opportunities

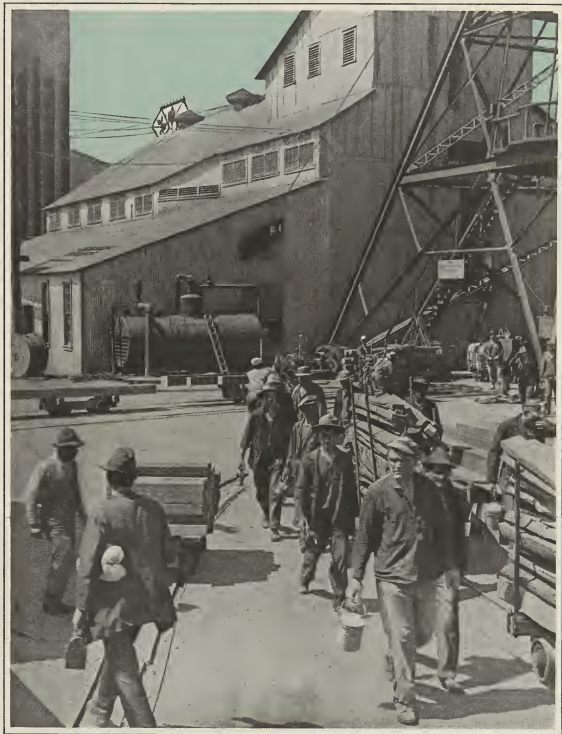






The 350,000 lumbermen, who from Maine to Oregon get out timber for our homes and churches, must be given in return "sky-pilots" of unusual training and strong personality to give to the days in the forest and the evenings in cheerless, unsanitary bunk-houses the vision, outlook and fellowship with Christ which alone makes life more than the drudgery of daily toil.





Only the Christian Community Church, thoroughly equipped for social, educational and religious work, can minister adequately to the non-English speaking toilers who mine America's coal, iron and copper, and the women and children of their shack homes who never will understand the finer values of life without some practical application of Christian democracy by the Church of Jesus Christ.



Shall Christian Democracy be a part of the message  
which our Japanese students carry home with them?

## Leaders for Tomorrow

AMERICA'S obligations will be met only under the leadership of thoroughly trained and broad-visioned men and women. The Methodist Episcopal colleges and universities will provide a goodly number of these courageous young people ready for adventures of service. For in denominational schools the Sermon on the Mount is emphasized. But greater numbers are needed than these institutions can provide. Educational institutions supported by the State must furnish their quota. Out of the State Universities and Agricultural Colleges must come thousands of our youth alert to the tremendous responsibilities which the Nation must meet in our day. Who shall give them the vision?



Is the Church of  
Jesus Christ pro-  
viding for such  
leadership as the  
business world  
demands?

## The Wesley Foundation, A New Factor in State University Life

THE "University Pastor" is the answer to this challenge so far as the 25,000 Methodist Episcopal students in State-supported institutions are concerned. These men of special training and strong personality are helping to make possible a spiritual life adequate to control and direct the purpose of those who leave Methodist homes for life training where religion can not be a part of the curriculum. The method of work varies. At the University of Pennsylvania the task is divided among several denominations and carried on under the Y. M. C. A. At the University of Wisconsin a School of Religion is planned comparable to the Schools of Engineering and Science, the several denominations to furnish the faculty. The greatest possibilities are seen in the Wesley Foundation at the University of Illinois, at Urbana. The work done for students by Trinity Methodist Episcopal Church has outgrown the church plant. A new equipment is needed to enable Methodism to measure up to its duty in this great training camp for the developing of experts in engineering, agriculture, law, medicine, and the other walks of life. The virile, gripping spiritual faith needed in an age of eager quest for knowledge and power must be a part of the training. The need must be met.

The social life of University students under Church auspices helps to make religion more than a creed



A plant like this for Methodist students is needed at every State University in America





Helping to build churches in communities unable to erect adequate houses for worship multiplies the influences which make possible the understanding of life's highest aims and hasten the day when the Nation will interpret its ideals in practice. When the people of a community worship God and seek to do His will, the problems of life find solution and community evils disappear

## Christian Democracy Power Plants of Vision and Ideals

FROM the days of the pioneers a great financial business has been in process unnoticed by the money market. Transactions in Kingdom Loans are not reported on the ticker. But in some 18,000 communities in the United States are records of timely aid rendered which made possible the erection of a House of God when without the help given the village or town would have gone its way without recognizing its finer obligations. Little children would have grown up without a knowledge of God. Adults would have forgotten the teachings of the Master and the prayer learned at mother's knee. Church Extension is the technical name given to these transactions. Concretely, it is a process whereby Christian people in well-established and prosperous communities who believe in their profession of religion gladly make it possible for less favored people to share the blessings which are theirs. Sometimes a loan is given which is paid back with interest, at other times the circumstances call for a gift. But whichever way of giving relief is used it is for the advancing of the Kingdom of God so that ultimately the entire population of the United States may have the opportunity of hearing the Gospel of Jesus Christ and catching the vision of the service which they may render towards meeting those obligations which are national. Men and women who have enjoyed the blessings of God have, by means of will or annuity, provided a great permanent loan fund from which needy communities may borrow for a while. The Methodist Episcopal Church at large gives annually large amounts to be used as gifts. Funds are provided in the name of loved ones for building memorial churches. Large amounts are subscribed to make possible big gifts for aiding church enterprises in great centers. This sort of banking business for God is one of the Nation's greatest assets.



The ravages of fire still continue to make necessary outside help in rebuilding the House of God



When communities are obliged to worship God in a tent the Church loses its leadership





The call of the Christ is for an evangelism that leads to the solving of the problems of social, economic and business life. The multitudes are crying for help in all the varying phases of everyday life. With personal salvation they are asking for personal justice. In their bewilderment they seek a demonstration of the commandment "Thou shalt love thy neighbor as thyself."



## Will America Make Good Its Christian Message?

Men hear the message of the Christ eagerly when presented in language which they understand



HOW shall the multitudes be taught the truth the practice of which makes Christian democracy possible? The Methodist Circuit Rider was an early arrival in the history of our country. From hamlet to hamlet he ministered as he found opportunity. And his successor in stately church, mission hall, and crowded highway has helped to teach those principles of life which alone give the inspiration and consecration necessary for the living of the high ideals upon which the nation was founded. But new days are with us. New points of contact must be sought. The Gospel must be carried into every highway and by-way the country over. It must be interpreted in the language of the ignorant and the learned. It must be preached in tongues which the founders of our Nation never dreamed would be spoken in the United States. It must be presented in every form of printed messenger. There is no relationship of life to which the teachings of Jesus Christ must not be applied. The complexity of human endeavor has broadened the vocabulary of the Kingdom until there is no undertaking to which men and women give themselves which does not need the guidance of the ethics of the Saviour of men. A new challenge confronts the Church. It is asked in all fairness that it preach a message that will react in every dealing which man has with his fellows and which will make possible for all the blessings which, as yet, only the few have been privileged to enjoy.

At the County Fair the Gospel Story related to life receives as great attention as prize cattle





## *What Will the America of Tomorrow Be for Her Children of Today?*

**T**HE spirit of consecration and sacrifice which has made America possible is needed to meet her obligations today.

Some of these obligations may be met by the performance of our duties as American citizens.

The fundamental issues involved in our obligations, however, must be included in the task of the Church of Jesus Christ.

The task cannot be done adequately with the normal financial resources made available for Home Mission enterprises.

Large amounts must be put into the treasury of the Board of Home Missions and Church Extension of the Methodist Episcopal Church in order that Methodism

may provide for its share in meeting the challenge.

Meeting America's obligations is an adventure in Christian statesmanship the like of which has never been undertaken.

If detailed information is desired it will be sent upon application to the Board of Home Missions and Church Extension of the Methodist Episcopal Church, D. D. Forsyth, Corresponding Secretary, 1701 Arch Street, Philadelphia, Pennsylvania.

All checks should be made out to W. J. ELLIOTT, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church.

*Today is the day.*



**M**ETHODISM'S part in meeting America's obligations to those in the homeland to whom obligations are due will be measured by the ability of 4,000,000 men, women and children to see clearly the relationship of their personal faith in Jesus Christ to the great tasks of Christian service to which He calls them today.

